

*Shabbat* 75



*April 24, 2015 · 5 Iyar 5775*  
*Celebrating the 75th Anniversary of the*  
*Jewish Federation of Madison*

# Shabbat 75



April 24, 2015 • 5 Iyar 5775

*Celebrating the 75th Anniversary of the  
Jewish Federation of Madison*

Shabbat Greeting and D'var Torah .....	2
Shabbat Blessings and Rituals .....	4
A Collection of Shabbat Recipes .....	12
Jewish Federation Mission, History, Programs & Staff.....	19



Jewish Federation  
OF MADISON

THE **STRENGTH** OF A PEOPLE  
THE **POWER** OF COMMUNITY.



# Shabbat Greeting and D'var Torah

On behalf of the Jewish Federation of Madison, I welcome you to this communal Shabbat celebration. This is the first of several events that will commemorate the 75th anniversary of the Jewish Federation of Madison.

We choose to celebrate Shabbat as a community because observing Shabbat is a mitzvah that we as a Jewish people have kept since we were commanded to do so over 3,000 years ago. Shabbat offers a time to power down and take a break from the mundane world. On Shabbat we are able to reconnect with our family, our close friends, our community, and the most holy. On Shabbat we receive a taste of the world to come.

We change our daily rhythm. We study. We eat different foods. We say different prayers.

On Shabbat we reaffirm our connection to Judaism and our community. Thank you for joining us.

This week we read a double parashah (Torah portion) from the book of Leviticus. The first is Tazria (“she conceives”), which introduces the laws of ritual purity after childbirth and describes *tzara’at*, a strange

skin disease that causes serious injury and isolation to its victims. The second is Metzorah (“being diseased”), which discusses how to purify people and homes struck with *tzara’at*.

So what is *tzara’at*? At first, it appears to be a skin disease like leprosy. But *tzara’at* also can affect one’s clothes and the walls of one’s home. The afflicted one is alienated from the community until healed and welcomed back only after a detailed purification ritual is performed by the Kohen (spiritual leader). Our first hint that this is a spiritual rather than a medical disease is that the *tzara’at* lesion is described as “deeper than the skin of the flesh.”

Throughout the Torah and later Jewish tradition, *tzara’at* is a metaphor or symbol for a breach between people or between a person and G-d. The Talmud lists seven reasons one might be afflicted with the disease: gossip, murder, perjury, forbidden sexual relationships, arrogance, theft, and envy. A midrash specifically focuses on gossip, connecting the word

---

---

On Shabbat we  
reaffirm our  
connection to  
Judaism and our  
community.

---

---

*metzora*—a person afflicted with the condition—to *motzi shem'ra*—a person guilty of slander or libel. Nahmanides viewed *tzara'at* as a withdrawal of godliness from the world and one's home.

This week's readings draw attention to how this spiritual disease, though experienced individually, is addressed by the community. *Tzara'at* is a terrible affliction, but the feeling of the community toward the afflicted is empathy and compassion. No one with *tzara'at* is a permanent outcast. They are taken back into society once they are healed. From this we learn that as a society, we must be vigilant and work our hardest to avoid creating *metzora'im*—outcasts from society—and when we find them—the poor, the uneducated, other social pariahs—we must find a way to invite them back into our holy community.

Thank you for helping the Jewish Federation continue its 75-year tradition of building a strong and unified Jewish community by celebrating with us.

Shabbat Shalom!

James Stein  
President, Jewish Federation of Madison

Shabbat 75 Chair  
Tiz Goff

Shabbat 75 Committee

Rabbi Joshua Ben-Gideon • David Bookstaff • Sarah Byer • Andrea Carvin  
Leslie Coff • Yvonne Mart Fox • Karin Horler • Miriam Klein  
Racheli Komar-Azizullahoff • Michelle Minkus • Ellen Weismer

Cover and interior artwork by Isabel Coff. Layout by Karin Horler.

Thank you to the community leaders and professionals whose Shabbat meditations and recipes appear throughout this booklet.



# Shabbat Blessings and Rituals

---

There is a custom of passing around a tzedakah box before Shabbat begins. The root of *tzedakah* is *tz-d-k*, the basis of the word *tzedek*, which means justice.

*Reflection: Have I been generous enough in the past week? Who needed my help and how did I respond? How might I best serve others? How might I personally work to create more justice in our world?*

— Rabbi Laurie Zimmerman, Congregation Shaarei Shamayim

---

## Lighting of Candles

The candles are lit before the blessing is recited.

ברוך אתה יי אלהינו מלך העולם  
אשר קדשנו במצותיו וצונו להדליק נר של שבת

*Baruch atah Adonai, Eloheinu, melech ha-olam,  
asher kid'shanu b'mitzvotav v'tzivanu l'hadlik neir shel Shabbat.*

Blessed are you, Adonai, our God, sovereign of the universe, who hallows us with mitzvot, commanding us to kindle the light of Shabbat.

---

We often casually refer to our Friday evening traditions as “bringing in Shabbat,” as if Shabbat were something we must kick-start each week: an action. It’s true that we do need to take an active role and prepare for this day of rest. However, the first prayer service is *Kabbalat Shabbat*, which means the *receiving* of the Sabbath, as if it were a gift, or a visitor, or a force of nature. We do not bring it; rather, Shabbat comes to us. And yet we still take action, by allowing it to enter our lives. *Kabbalat Shabbat* is a service of welcoming and of accepting our responsibilities towards this gift, and though it may arrive each week, each week we welcome it and receive it anew.

— Miriam Klein, Madison Minyan

---

---

The Shabbat candles have always had meaning for me. I remember as a child, sitting at our family's Shabbat table, lighting the candles on Friday night, watching the flames dance, feeling a sense of happiness at having the family together, experiencing a joyful time.

I remember in my youth, in the hot summer nights at overnight camp, watching the Shabbat candles in the dining hall, drenched in the utter joy of song and friendship, a utopia of happiness and wholeness in the room, with hundreds of friends surrounding me.

I have lit the Shabbat candles in the midst of shiva, with devastation and utter sadness and emptiness in my heart, trying to focus on the warmth, the light, the joy that was there, that could be there once again.

And each week I watch the young adults light the Shabbat candles looking joyful and peaceful, full of delight, and a little shy.

The lighting of Shabbat candles—a moment of intention and reflection, looking outward at the light we have around us, pausing to dwell in the warmth that is inside us—full of wonder—at what has come, at what will be. That is the beauty of the Jewish people.

— Rabbi Andrea Steinberger, Hillel, University of Wisconsin-Madison

---

# Blessing of Children

For boys:

יְשִׁימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה

*Yesimcha Elohim k'Ephraim v'chiMenashe.*

May you be like Ephraim and Menashe.

For girls:

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה

*Yesimech Elohim k'Sarah, Rivka, Rachel, v'Leah.*

May you be like Sarah, Rebecca, Rachel, and Leah.

For both boys and girls:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ

*Yevarechecha Adonai ve'yishmerecha.*

May God bless you and keep you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ

*Ya'er Adonai panav eleycha viyechuneka.*

May God cause his face to shine upon you and be gracious unto you.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׂם לְךָ שְׁלוֹם

*Yissah Adonai panav eleycha veyasem lecha shalom.*

May God lift up his face upon you and give you peace.

---

The Priests of the Ancient Jerusalem Temple sought to draw near to God day and night. Whether it was through the deep and meaningful ritual of Temple service, or through the example of Aaron, the High Priest, who pursued peace when it was most difficult, they continually searched for the way to touch divinity and become one with the Creator of the Universe.

In our day, drawing near to God can also become part of our experience.

When we treat another being with respect and esteem, we draw near to God.

When we recognize that that other being is made in God's image and is worthy of our honor and deference, we draw near to God.

When we give another person the benefit of the doubt, judging them at first blush on the side of merit and refusing to make value judgments about them, we draw near to God.

Essentially, finding and respecting the common core of humanity in each person whom we encounter brings us closer to God. And when we can accomplish those things, we will have brought the world nearer to the place of repair, what we call tikkun olam, the perfection of our world.

— Rabbi Jonathan Biatch, Temple Beth El

---

# Kiddush: Blessing over Wine or Grape Juice

Short version:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגֶּפֶן

*Baruch atah Adonai, Eloheinu, melech ha-olam,  
borei p'ri hagafen.*

Blessed are you, Adonai, our God, sovereign of the universe,  
Creator of the fruit of the vine.

Full version:

The following Torah verses may be used to introduce the Kiddush:

*Vay'hi erev vay'hi voker*

*yom hashishi.*

*Vay'chulu hashamayim vecha-aretz*

*v'chol tz'va-am.*

*Vay'chal Elohim bayom hash'vi-i*

*m'lachto asher asah.*

*Vayishbot bayom hash'vi-i*

*mikol m'lachto asher asah.*

*Vay'varech Elohim*

*et yom hash'vi-i*

*va-y'kadesh oto.*

*Ki vo shavat mikol m'lachto*

*asher barah Elohim la'asot.*

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר

יּוֹם הַשִּׁשִּׁי:

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל-צְבָאָם:

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים

אֶת-יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ

כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

It was evening and morning: the sixth day. Now the heavens and the earth were completed with all they contained. On the seventh day God completed all the divine labor of Creation, and ceased on the seventh day from all the divine labor which God made. Then God blessed the seventh day and sanctified it, for on that day God ceased from all the work of Creation which God had made. (Genesis 1:31, 2:1-3)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 בּוֹרֵא פְרֵי הַגֶּפֶן.  
 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ וְרָצָה בְּנוֹ  
 וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן  
 הִנְחִילָנוּ זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית  
 כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ  
 זְכוֹר לִיצִיאַת מִצְרַיִם  
 כִּי בְנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשִׁתָּ מִכָּל הָעַמִּים  
 וְשַׁבַּת קִדְּשִׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.  
 בָּרוּךְ אַתָּה יי מִקְדֵּשׁ הַשַּׁבָּת.

*Baruch atah Adonai, Eloheinu, melech ha-olam,  
borei p'ri hagafen.*

*Baruch atah Adonai, Eloheinu, melech ha-olam,  
asher kid'shanu b'mitz-votav v'ratzah vanu,  
v'Shabbat kodsho b'ahavah uv'ratzon  
hinchilanu, zikaron l'maaseih v'reishit.  
Ki hu yom t'chilah l'mikraei kodesh,  
zecher litziat Mizrayim.*

*Ki vanu vacharta v'otanu kidashta mikol ha-amim.  
v'Shabbat kodsh'cha b'ahavah uv'ratzon hinchaltanu.  
Baruch atah Adonai, m'kadeish HaShabbat.*

Praised are you, Adonai, our God, sovereign of the universe,  
Creator of the fruit of the vine.

Praised are you, Adonai, our God, sovereign of the universe,  
who, finding favor with us, sanctified us with mitzvot. In love  
and favor, You made the holy Shabbat our heritage as a  
reminder of the work of Creation. As first among our sacred  
days, it recalls the Exodus from Egypt. You chose us and set us  
apart from the peoples. In love and favor You have given us  
Your holy Shabbat as an inheritance.

---

The root of *Kiddush* is *k-d-sh*, the basis of the word *kadosh*, which means holy. Sometimes holiness is easy to discern, but at other times we need to search a little harder. Holiness is not static; we can discern as well as create it.

*Reflection: What is holy in my life? How might I create more holiness in my life?*

---

– Rabbi Laurie Zimmerman, Congregation Shaarei Shamayim

---

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ  
כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת

God blessed the seventh day, and sanctified it, for on it God rested from the work of God's creation, which God had done.

This third verse from the second chapter of Bereishit (Genesis) tells us succinctly what Shabbat is all about. God sanctified the seventh day by ceasing the work of creation. It does not require a large jump to say that in doing so, God sanctified the work of the six days of creation as well.

One way to reinforce this fundamental concept of Shabbat is to ask ourselves this question, "What from my week just past do I want to sanctify?" As you hold the Kiddush cup in your hand, take this opportunity to share with your friends and family something from the past week that you wish to mark as special in your life. Go around the table giving each person an opportunity to share.

This can be a lovely moment when you get to find out something special about your family and friends. Seize this opportunity to sanctify your week and sanctify your world. Shabbat Shalom.

— Rabbi Joshua Ben-Gideon, Beth Israel Center

---

## Washing the Hands

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

*Baruch atah Adonai, Eloheinu, melech ha-olam,  
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

Blessed are you, Adonai, our God, sovereign of the universe, who hallows us with mitzvot, commanding us on the washing of hands.

---

Before eating, some people ritually wash their hands. In my family we pass around a bowl of water and everyone pours some water over their hands. We try to do this as quietly and mindfully as possible.

*Reflection: What stresses do I want to let go of in the week that passed? What thoughts can I leave behind? How do I bring more attention and focus to my family, friends, and community?*

– Rabbi Laurie Zimmerman, Congregation Shaarei Shamayim

---

## Blessing over Challah

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

*Baruch atah Adonai, Eloheinu, melech ha-olam,  
hamotzi lechem min ha'aretz.*

Blessed are you, Adonai, our God, sovereign of the universe,  
who brings forth bread from the earth.

---

After washing our hands we say the motzi, the blessing over the challah. We pause in gratitude for the food we have and for the people who labored so that we can nourish ourselves.

*Reflection: What abundance do you have in your life? What do you feel grateful for? How might you express that gratitude?*

– Rabbi Laurie Zimmerman, Congregation Shaarei Shamayim

---

## Birkat Hamazon (Grace after Meals)

A short version of the Birkat Hamazon is provided here;  
those who wish to recite the full version are encouraged  
to refer to their own bentschers (grace booklets).

בָּרוּךְ אַתָּה יי הַזֵּן אֶת הַכֶּל

*Baruch atah Adonai, hazan et hakol.*

Blessed are you, Adonai, our God, who feeds all life.



# A Collection of Shabbat Recipes

## Persian Veggie “Cholent”

*by Laila Borokhim from Layla’s Cafe*

16 oz. bag of dried mixed soup beans  
8 oz. lentils  
1.5 tablespoons salt  
1 tablespoon turmeric  
5 garlic cloves, crushed  
1 bunch parsley or cilantro, chopped  
1 lb. spinach

Put beans and lentils in a large pot. Fill with water and add salt. Bring to a boil and add the rest of the ingredients. Cover and reduce heat to low. Let simmer at least two hours, the longer the better.

---

---

This can also be  
made in a slow  
cooker. Enjoy!

---

---

# Moroccan Vegetable Stew

*by Sara Ben-Ami from Fit2Eat Madison / B'Tayavon! Catering*

Sauté 10 minutes:

- 1 teaspoon turmeric
- 4 onions, each cut into 8 pieces
- 1/2 teaspoon cinnamon
- Generous handful each parsley and cilantro sprigs

Add; heat through:

- 8-10 plum tomatoes, peeled and halved

Add; cook tender:

- 2 lb. carrots, peeled and cut in 1.5-inch chunks
- 2 lb. small turnips, quartered
- 1 lb. butternut squash, peeled and cut in large chunks

Add enough vegetable stock to cover vegetables; bring to a boil. Reduce to a simmer and partially cover the pot.

Add; cook 10 minutes:

- 2 lb. zucchini, 1-inch-thick slices
- 1/2 teaspoon red pepper flakes

Add off heat:

- 1 cup canned garbanzos
- 1/2 cup raisins

Remove parsley and cilantro. Season with salt and pepper to taste. Garnish with toasted almonds and cilantro leaves.

Serve on couscous or rice.

Serves 4-6.

---

---

This can be  
made the day  
before and  
reheated gently.

---

---

# Mushkie's Challah

*Mushkie Matusof's recipe, taken from the Mega Challah Bake*

5 lb. King Arthur bread flour  
1 3/4 cup sugar  
2 tablespoons salt  
1/4 cup yeast  
4 cups hot water  
1/2 cup oil  
4 eggs

Put ingredients into mixer or bowl in the order listed. Mix well.  
(May need a little more water.)

Cover and let rise for 2 hours.

Shape the challah.

Beat one egg with two teaspoons vanilla sugar.

Brush egg wash over challah.

Allow to rise another half hour.

Bake at 350 degrees for approximately 30 minutes until golden.

This recipe is best made into smaller challos—ten challos from a 5-pound batch.

# Gan HaYeled Challah

*from Jerri McCallum-Schwartz, Gan HaYeled Preschool,  
adapted from Food.com's The Best Bread Machine Challah*

1 1/2 cups water  
5 large egg yolks  
1 teaspoon salt  
1/3 cup oil  
5 heaping cups all-purpose flour  
or bread flour  
1/2 cup sugar  
1 tablespoon active dry yeast  
1 large egg, lightly beaten

---

---

This recipe  
uses a large  
bread machine  
to make the  
dough.

---

---

Place the water, egg yolks, salt, oil, flour, sugar, and yeast in the bread machine pan, according to the manufacturer's directions. Process the ingredients in the dough cycle. Remove immediately when the machine beeps.

Preheat the oven to 350 degrees.

Divide the dough in half. Divide each piece into three sections. Roll each section into a long strand. Braid the three strands, pinching the top and bottom ends together.

Place on a parchment-lined baking sheet (AirBake insulated baking sheets work best).

Repeat with the remaining dough, making the second challah.

Let the challot rise, covered, for 30 minutes.

Brush the challot with the beaten egg.

Bake for 12-13 minutes on the middle oven rack. Rotate the baking sheet (180° turn). Bake 12 minutes more. Cool on a wire rack.

Makes 2 challot.

# Coriander Chicken

*from Adamah and Blue Plate Catering*

1 whole chicken (3-4 lb.), quartered

Marinade:

1/2 shallot

4 cloves garlic

1 tablespoon lime juice

2 tablespoons coriander, ground

2 teaspoons cumin, ground

1 teaspoon crushed red pepper

1/2 teaspoon curry powder

1 teaspoon salt

1/2 bunch cilantro

1/4 bunch parsley

1/3 cup vegetable oil

Combine ingredients in a blender and puree until smooth (add a bit of water or more oil if you have a hard time blending).

Toss chicken pieces in marinade and let sit 6 to 24 hours.

Coat a baking pan with a thin coat of oil, place chicken on pan, and bake in the oven at 400 degrees for about 30 minutes.

# Char Siu Chicken Thighs

*from Brad Kahn, Madison College Food Services*

2 lb. boneless, skinless chicken thighs  
1/3 cup soy sauce  
1/3 cup hoisin sauce  
1/3 cup sherry (or mirin or other Asian cooking wine)  
1/3 cup honey (or malt syrup or sorghum, which aren't quite as sweet)  
1 tablespoon 5-spice powder  
1 tablespoon black bean garlic paste

Mix all marinade ingredients well and add the chicken thighs. Marinate for a day or longer.

Preheat oven to 300 degrees. Take the meat out of the marinade and lay it in a single layer on a sheet pan or roasting pan, leaving some room between the pieces of meat. The sugars in the marinade will brown nicely as the meat roasts.

After 25-30 minutes or so, the meat should be done, and brown and crispy around the edges. At this point you may want to crank the oven a bit or use your broiler to brown the meat a little more...maybe even burn the edges a bit!

To serve, slice the meat and serve with rice and a simple veggie stir-fry, or some sautéed greens or steamed broccoli.

---

---

Chicken thighs  
are great in this  
recipe since the  
fat ensures the  
meat stays moist.

---

---

# Cinnamon Coins

*from Manna Café*


	Size 1 (yield 70)	Size 2 (yield 140)
butter	8 oz.	1 lb.
sugar	1/2 cup	1 cup
vanilla	1/2 teaspoon	1 teaspoon
flour	2 1/2 cups	5 cups
cinnamon	2 teaspoons	4 teaspoons
salt	1/4 teaspoon	1/2 teaspoon
crystallized sugar for rolling		

Beat butter, sugar, and vanilla till creamy. Add flour, cinnamon, and salt and blend well.

Divide dough into thirds (for size 1), and roll each third into a log that is about 10 inches long and 1 1/4 inches in diameter. Refrigerate till firm.

Sprinkle crystallized sugar onto a sheet of parchment, and roll each log in the sugar, pressing lightly.

Cut logs into slices about 3/8 inch thick. Place on baking sheets and bake at 350 degrees for 15-17 minutes, or until golden.



# *Jewish Federation Mission, History, Programs & Staff*

## Our Mission

The mission of the Jewish Federation of Madison is to work toward building a strong and unified Jewish community in order to ensure the survival, well-being and continuity of the Jewish people in this area, in Israel and throughout the world.

Jewish Federation of Madison acts to develop the resources and create the initiatives required to support agencies, activities, services and programs which strive to fulfill this mission.

The primary goals pursued by Jewish Federation of Madison to fulfill this mission are:

- To develop human and financial resources.
- To encourage and support Jewish educational programs, formal and informal, at all levels.
- To support the social service needs of the Jewish community.
- To affirm, support and strengthen our relationship with the people of and the State of Israel.
- To enhance the quality of life for Jews in other countries and to support the migration of Jews in peril.
- To maintain effective relationships and understanding between the Jewish community and the community-at-large.
- To cooperate with other organizations in meeting the needs of the Jewish community.
- To coordinate, plan and implement programs and services in order to maximize the effectiveness of the Jewish community and how it relates to working with the total community.
- To engage in community-wide planning in order to accomplish this mission.

# Our History

The first Jews came to Madison—then a village of 2,300—in the early 1850s. Seventeen Jewish families formed the city’s first synagogue, known as Shaarei Shamayim, Gates of Heaven, in 1856. With the wave of new immigration from eastern Europe, new congregations and organizations appeared in Madison: Hadassah, the Council of Jewish Women, the Workmen’s Circle, and the UW Hillel Foundation—the second in the nation—founded here in 1924.

In the 1930s, seeking to bring some unity and cooperation to local synagogues and organizations, volunteers formed the Jewish Central Committee of Madison, conducting the committee’s business out of their own homes and offices.

By 1940, displaced European Jews clearly needed assistance. Offering such assistance and support required a more formal central structure. On May 10, 1940, the Madison Jewish Welfare Fund, the forerunner of today’s Jewish Federation of Madison, was created.

The Welfare Fund worked in the Jewish community to raise money for Jews overseas and for the growing immigrant population coming to Madison as refugees from Hitler’s Europe. In addition, at the request of the federal government, the Fund became the liaison to Jewish members of the United States armed forces stationed at Madison’s Truax Field.

On April 14, 1948, the Madison Jewish Welfare Fund formally incorporated under the laws of the State of Wisconsin, citing as its purpose the coordination, consolidation, and centralization of charitable, educational, and cultural fundraising activities in the Madison Jewish community. In 1950, its first full-time professional, Bert Jahr, came to work for the Welfare Fund.

Having at first devoted itself almost exclusively to fundraising, the Madison Jewish Welfare Fund evolved into a broader organization and eventually acknowledged its expanded role in 1974 by taking a new name: The Madison Jewish Community Council.

While continuing its fundraising efforts, the Council began to provide services as well—a day camp for children, Camp Shalom, founded in 1954; social work services to senior adults and their families; a community newspaper, the Monthly Reporter, now called the Madison Jewish News (1969); the Hilde L. Mosse Gan HaYeled Preschool (1970); and the Midrasha Hebrew High School (1975), sponsored in cooperation with Beth Israel Center and Temple Beth El.

In 1978, Jewish Social Services was founded as a corporation separate from MJCC. In 1995, MJCC moved to its first permanent home, the Max Weinstein Jewish Community Building, named for one of the founders and past presidents of MJCC. In 1999, MJCC established the

Irwin A. and Robert D. Goodman Jewish Community Campus on a 154-acre site in the Town of Verona.

In 2009, the Madison Jewish Community Council changed its name once again to Jewish Federation of Madison. While we have always been a part of the Jewish Federation movement, this name change makes it clear as does our fresh and modern logo.

Today, Jewish Federation of Madison also provides support to Hillel, sponsors cultural events and community celebrations, and maintains the Community Relations Committee, a liaison between the local Jewish community and the larger population.

Through Federation, the Jewish community involves itself with the Jewish Federations of North America. Some funds contributed to Federation's annual fundraising campaign are allocated to the work of the American Jewish Joint Distribution Committee, the nonsectarian relief agency, and to the Jewish Agency for Israel for social welfare programs and refugee rescue and resettlement efforts in Israel.

Today the Madison Jewish community numbers more than 5,000 individuals (not including the estimated 5,000 students at the University of Wisconsin-Madison campus). The Madison Jewish community offers a full spectrum of Jewish experiences making Jewish life and living in "Jewish Madison" vibrant and meaningful.

## Our Programs and Beneficiaries

Jewish Federation of Madison helps support these agencies and programs:

For our children:

**Camp Shalom** In its sixth decade, offers summer experiences for more than 900 campers of all religions and ethnicities and provides scholarships for low-income families.

**Chug Ivrit/Hebrew After-School Program** Teaches Hebrew to children in grades K-5 in a fun, informal setting.

**Hilde L. Mosse Gan HaYeled Preschool** In its fourth decade, educates more than 100 children year-round and provides scholarships for low-income families.

**The Madison Jewish Community Day School** Works with students to develop a capacity for critical thinking, a connection to their Jewish heritage, and a profound sense of community and responsibility. MJCDS is pluralistic, egalitarian, and committed to fostering a lifelong love of learning.

*continued on page 22*

**Midrasha Hebrew High School** Jointly sponsored by Jewish Federation of Madison, Beth Israel Center, and Temple Beth El, educates more than 100 students each school year and provides \$2,000 incentive scholarships to graduating seniors to pursue Jewish education after high school.

**Yonim Israeli Dance Troupe** Yonim dancers in kindergarten through 12th grade share their enthusiasm for Israeli folk dance during weekly rehearsals and several performances around Madison and elsewhere.

For our college students:

**Hillel at the University of Wisconsin** One of the country's preeminent Hillel Foundations, offers social, educational, cultural, and religious activities to the UW's 5,000 Jewish students.

**Taglit-Birthright Israel** Jointly sponsored by Jewish Federation of Madison and other North American Federations, the government of Israel, and private Jewish philanthropists, provides free, educational trips to Israel for Jewish young adults ages 18 to 26.

**Chabad of Madison at the University of Wisconsin** Dedicated to serving Jews throughout the university, Madison, and Dane County regardless of background and affiliation.

For individuals and families:

**Jewish Social Services** In its third decade, provides services to as many as 1,000 individuals and agencies annually in the Jewish and general communities.

**Jewish Education Teacher Training** Organizes and sponsors an annual teachers' convention for local Jewish educators.

**Jewish Family Educational and Social Programs** Year-round activities including swim parties, holiday events, and celebrations.

For our local community:

**The Irwin A. and Robert D. Goodman Jewish Community Campus** The 154-acre home of Camp Shalom and the center for year-round community recreational, educational, and social activities.

**The Goodman Aquatic Center** Our 5,500-square-foot outdoor pool with six 25-meter competition lanes and zero-depth entry, used by more than 6,000 swimmers each summer from the Jewish and general communities.

**The Minkoff Center** Our year-round 12,000-square-foot recreation and education center, including a kosher kitchen, showers, and meeting space.

**Madison Jewish News** Our free monthly newspaper for the entire Jewish community.

**Shaliach/Israel Program Specialist** Provides educational programming for the entire community and serves as an advocate for Israel within the Jewish and broader community.

**Yom Hashoah** Annual Holocaust memorial program.

**Yom Ha'Atzmaut** Israel Independence Day annual celebration.

**Hava Nagila Annual Community Picnic** The summer event at the Goodman Campus attended by more than 1,000 community members.

**Wisconsin Jewish Conference** Serves as a resource, advocate, and clearinghouse to address important public policy issues for local Jewish communities throughout the state.

**Community Relations Committee** Serves as a liaison between the local Jewish community and the larger population.

For our national and international communities:

**Jewish Council for Public Affairs** Serves as the public affairs arm of the organized Jewish community.

**Anti-Defamation League** Fights anti-Semitism and other forms of bigotry, defends democratic ideals, and safeguards civil rights for all in the U.S. and abroad.

**The Jewish Labor Committee** The voice of the Jewish community in the labor movement and the voice of the labor movement in the Jewish community. The JLC enables the Jewish community and the trade union movement to work together on important issues of shared interest and concern, in pursuit of our shared commitment to economic and social justice.

**Jewish Agency for Israel** Provides social welfare and refugee rescue and resettlement programs in Israel, including education, job training, and new business loans to struggling new immigrants.

**Jewish Joint Distribution Committee** Provides relief, rescue, and renewal programs to Jewish communities in 60 countries and non-sectarian aid to general communities in times of crisis.

**Hebrew Immigrant Aid Society** Provides essential life-saving services to world Jewry through its mission of rescue, reunion, and resettlement.

## Our Staff

Dina Weinbach ([dina@jewishmadison.org](mailto:dina@jewishmadison.org))

Executive Director

Rozan Anderson ([rozan@jewishmadison.org](mailto:rozan@jewishmadison.org))

Database Administrator and Campaign Assistant

Mickey Azizullahoff-Komar & Racheli Komar-Azizullahoff

([israel@jewishmadison.org](mailto:israel@jewishmadison.org))

Shlichim / Israel Program Specialists

Lynne Ballesta ([office@jewishmadison.org](mailto:office@jewishmadison.org))

Office Administrator

Tiz Goff ([outreach@jewishmadison.org](mailto:outreach@jewishmadison.org))

Jewish Community Outreach Coordinator and

Madison Jewish News Advertising Manager

Svetlana Govorukha ([svetlana@jewishmadison.org](mailto:svetlana@jewishmadison.org))

Financial Director

Lynn Kaplan ([lkaplan@jewishmadison.org](mailto:lkaplan@jewishmadison.org))

Financial Resource Development Director

Rachel Sauer ([gan@jewishmadison.org](mailto:gan@jewishmadison.org))

Director, Hilde L. Mosse Gan HaYeled Preschool

Cathy Schragar ([yonim@jewishmadison.org](mailto:yonim@jewishmadison.org))

Yonim Communications Director

Anne Shlimovitz ([online@jewishmadison.org](mailto:online@jewishmadison.org))

Online Communication Manager

Laura Toso ([mjn@jewishmadison.org](mailto:mjn@jewishmadison.org))

Editor, Madison Jewish News

Andy Voeltner ([andy@jewishmadison.org](mailto:andy@jewishmadison.org))

Caretaker, Irwin A. & Robert D. Goodman Jewish Community Campus

Ellen Weismer ([program@jewishmadison.org](mailto:program@jewishmadison.org))

Program Director



*Shabbat  
Shalom*

שבת  
שלום



**Jewish Federation**  
OF MADISON

THE **STRENGTH** OF A PEOPLE  
THE **POWER** OF COMMUNITY.